



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK

February 2014—Ordinary Time



Looking Ahead



By The Vicar

Planning for the parish year for 2014 is pretty much complete. Here are the outlines of some of what is anticipated.

A new house group will come into existence in Lent, called the Christian Formation group. It will meet in the Vicarage on Monday nights, after a 7 pm celebration of the Eucharist in the Church. The group meeting will begin with a Bible study on the New Testament readings for the Sunday ahead, there will then be a period of silent prayer, which will also be a time of meditation on one of the Scriptural themes. The prayer time will conclude with some intercessory prayers for the parish. If the group gains momentum it may well continue throughout the year, though meeting at a more leisurely pace.

Throughout the post-Easter season, running through May and early June, the Caversham

Lectures will focus on the theme of "Great Anglo-Catholics of the Twentieth Century". The first lecture will cover Percy Dearmer, the Vicar of St Mary's Primrose Hill, who insisted that Anglo-Catholicism take an integrally English form, which he called Sarum, rather than the aping of Roman Catholic ways, and who instigated the creation of

the *English Hymnal*, which we use at Saint Peter's. This hymnbook caused a storm of controversy on its publication, with several Bishops banning it from their dioceses. The Vicar

"2015 will mark the 150th anniversary of the parish ..."

will cover the first aspect of Percy Dearmer's enduring contribution, and David Hoskins the second.

The second lecture will cover Austin Farrer, Dean of Keble College Oxford, a great theologian, teacher and preacher. The third, Sir Ninian

(Continued on page 2)

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Peter Rodgers and the new kitchen floor he donated to Saint Peter's.

PHOTO: ALEX. CHISHOLM

Fine floor

As reported in *The Rock* in November 2013, Saint Peter's parishioner Peter

Rodgers saw dilapidated flooring in the Parish Centre kitchen and decided to do something about it.

Thanks to his generosity, new flooring has now been installed and is being appreciated by all who use the kitchen.

Peter's active assistance in the maintenance of parish property is a fine example of the best of Saint Peter's community spirit. 🇳🇿

Letters

Having just read your December magazine I am prompted to write, after nine months.

To see St Helena's statue (on top of Colchester Town Hall, in which Andrena sits as a magistrate or justice of the peace) in your monthly magazine was a big surprise!

I also noted Ian Condie's tale of the night-watchman on the 12-4 night watch. It reminded me of my time on the NZ run in the early sixties, of possibly the same night watchman, who would bring coffee/chocolate



Mr & Mrs Catesby in Saint Peter's, 2013.

PHOTO: DAVID CROSSIE.

and sandwiches to the bridge at 0200 on a tray. Invariably he would come up the outside way and enter the darkened bridge through the lee sliding door of the wheelhouse. As a juvenile seventeen/ eighteen year-old

the cadet would find it terribly funny to slide that door shut after the watchman had entered and passed through the blackout curtain into the dimly lit chartroom, only to emerge a few moments later now carrying the empty midnight tray into the pitch dark wheelhouse, whereupon he would walk straight into the by now closed door! Very juvenile but funny at the time!

We returned to England a couple of weeks after our wedding vows renewal in March, and a delightful NZ holiday, full of happy memories.

Time has of course flown by, can it really be nine months!

We are off to South Africa after Christmas, but on my return I must make the effort to get to Saffron Waldon to look up some details of your RNZAF pilot that you have an article about in Saint Peters.

**Tony Catesby,
Suffolk, United Kingdom.**

[Mr and Mrs Catesby renewed their wedding vows at a service in Saint Peter's last year. See the report on page 4 of the March 2013 issue of *The Rock*.—Ed.]

Letters

The Rock welcomes letters to the Editor. Letters should be no more than 150 words in length and are subject to selection and, if selected, to editing for length and house style. Letters may be :

Posted to : The Editor of *The Rock*,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to:

TheRockEditor@stpeterscaversham.org.nz

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar,
57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Or email:

AskTheVicar@stpeterscaversham.org.nz

ASK THE VESTRY

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to:

AskTheVestry@stpeterscaversham.org.nz

Looking Ahead

(Continued from page 1)

Comper, the great Anglo-Catholic architect, who created some of the most beautiful churches and church interiors of the 20th century. The fourth, Dom Gregory Dix, the Nashdom monk, whose book *The Shape of the Liturgy*, became a best seller, and changed Anglican thinking about liturgy and worship for decades afterwards. And the final lecture will cover Michael Ramsey, Archbishop of Canterbury through the 1960's and early 1970's, a theologian of note, an ecumenist, and a man of evident holiness.

The Patronal Festival occurs over the last weekend in June, and while planning for that is still underway, we intend to make much more of the weekend than in previous years.

It is anticipated that there will be another bus trip this year, though the destinations and date have yet to be chosen.

Some of the liturgical highlights of the year will be embellished with extra musical resources being engaged for this purpose—notably on the feast of Pentecost, at the Patronal Festival, the feast of the Assumption, and at the Nine

Lessons and Carols Service.

2015 will mark the 150th anniversary of the parish, and we need to put our thinking caps on now as to how to make this a very special year, with splendid celebrations to mark it, and with prior planning beginning this year. 📅

See page 6 for how you can help with the anniversary celebrations.—Ed.

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THE CAVERSHAM LECTURES 2014

"GREAT ANGLO-CATHOLICS OF THE 20TH CENTURY."

MAY / JUNE 2014

- ◆ Percy Dearmer, Vaughan Williams and the English Hymnal
- ◆ Austin Farrer, Oxford theologian and philosopher
- ◆ Sir Ninian Comper, architect of some of the most beautiful Churches and Church interiors in the British Isles
- ◆ Dom Gregory-Dix, author of one of the most popular and influential books ever written on the Liturgy
- ◆ Michael Ramsey, one of the outstanding Archbishops of Canterbury of the 20th century.

Going Ashore

By Ian Condie

In which the adventures of the Junior and the old Gentleman in Number Seven come to their conclusion.

In the Southern part of the Indian Ocean, in good weather, at three o'clock in the morning there is nothing much to engage one's interest unless an elderly and agitated night watchman totters onto the bridge and announces breathlessly that Number Seven wants to go ashore.

The Second Mate replied unfeelingly that, as the ship was half way between Australia and Africa, Number Seven—unless he was an exceptionally good swimmer and unafraid of sharks—couldn't go ashore. The night watchman however persisted with his report and, since the Officer of the Watch could not smell drink on the old man's breath, he told his junior to go down and sort it out.

Number Seven, as they both knew, was the titled ex-colonial administrator—the midnight bather who was not perfectly clear

about where he was or why. Junior took a deep breath and wished yet again that he had gone into Law or Accountancy and left the bridge.

He did not have far to go. One deck below was what was called the Foyer, an open space outside the Purser's office. There were large, heavy double doors leading out onto the Promenade Deck which were used for embarking and disembarking passengers and there, wandering rather aimlessly about, was a gentleman very correctly dressed in striped trousers, white shirt with stiff collar, dark tie, waistcoat, black jacket and bowler hat. He was carrying a beautifully rolled umbrella.

Junior took a deep breath and wondered how to deal with the problem. He was fairly sure Number Seven would not put up much physical resistance, but the company took a very dim view of crew members manhandling passengers (even those who volunteered to be manhandled). To give himself time to think he approached the old gentleman.

"Good morning, sir. Can I help



"... very correctly dressed ...".



"Good morning, sir. Can I help you?".

you?".

The reply was courteous. "Thank you. I'm going ashore. Will you show me where the gangway is, please?".

Inspiration struck Junior. "I'm sorry, sir, they're having some trouble with it. It's not rigged yet. If you would like to wait in your cabin, I'll let you know as soon as it is."

That falsehood was accepted and Number Seven allowed Junior to escort him to his cabin but the latter, fed up with having the peaceful night watches disturbed, sent the night-watchman to fetch the ship's Doctor and passed the problem on to him.

It is good to be able to record that Number Seven caused no more night alarms and was eventually landed safely in London.✉

Garage Sale

Saint Peter's Parish Centre

Saturday, 29 March, 10am—1pm

If you can help with:

- ◆ Donations of goods for sale (drop-off 3-4pm on Friday)
- ◆ Set-up before the sale on Saturday
- ◆ Staffing the sale on the day
- ◆ Help with clean-up after the event

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Alan Gillion

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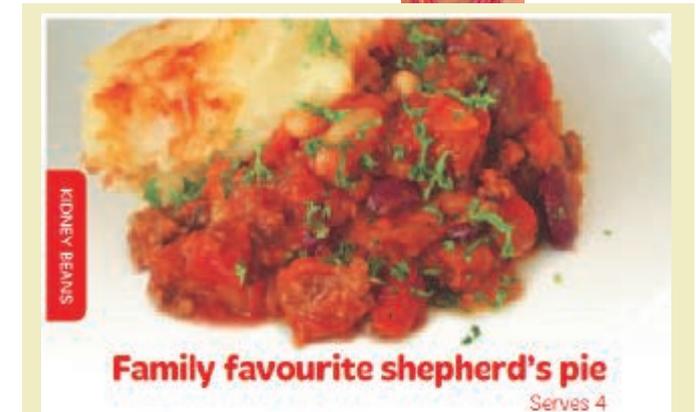
Any Flexitarians out there?

By Alex Chisholm

I recently came across a new word—Flexitarianism. This term has been used to describe an increasing trend of deliberate reduction in meat consumption rather than fully-fledged vegetarianism. The reasons for this increasing trend are varied, possibly related to the increasing cost of meat, to ecological issues or to specific health concerns.

It would seem that the Netherlands and Germany lead the way with this style of eating, with more than three quarters of Dutch consumers having at least one meat-free day per week and 40% eating no meat at least three days a week. I could find no comparable figures for NZ, but I do have the impression that it could be a growing trend here though possibly for different reasons. Interestingly Dutch researchers investigating this phenomenon discovered that the trend has an image problem and is “not cool”, which would tend to indicate that it is not a “fashion”. Indeed although reducing their intake of meat people tended to keep to their usual pattern of consumption. Thus the 500 grams cooked meat per week (750 grams raw) recommended by the World Cancer Research Fund could be distributed over several days. Many years ago when meat was much cheaper, relatively large meat servings were the centre-piece of at least the dinner meals and red meat was considered an absolute dietary essential. That perception has changed since the increase of vegetarianism and veganism, consumers have started to question how healthy it is to eat large quantities of meat and people are more likely nowadays to consider meat as a condiment (e.g. recipe at right). Flexitarians tend in any case to value non-meat protein sources more highly than do their heavy-meat eating counterparts; these include cheese, eggs, nuts, and pulses, alongside chicken and fish. In the coming season of Lent some reduction of meat intake along these lines may be acceptable.

Studies on different eating patterns carried out by researchers at Oxford University have demonstrated there may be a moderate reduction in risk of heart disease but that among a group (cohort) of vegetarians and health-conscious non-vegetarians from the same



Ingredients

- ◆ 1 tsp oil
- ◆ 1 medium carrot, diced
- ◆ 1 stick celery, diced
- ◆ 1 small onion, diced
- ◆ 2 cloves garlic, crushed
- ◆ 250g lean beef mince
- ◆ 2 cans crushed tomatoes
- ◆ 1 tsp vinegar
- ◆ 1 can kidney beans drained & rinsed
- ◆ 6 medium potatoes, peeled and diced
- ◆ 1/3 cup trim milk
- ◆ 1/3 cup Edam cheese, grated
- ◆ Pinch paprika

Method

- ◆ Pre-heat oven to 180°C
- ◆ In a large pot gently sauté the onion, carrot, and celery with oil until soft and lightly browned. Add garlic and mince and stir continuously to break up the mince
- ◆ Add tomatoes, vinegar and kidney beans and simmer for approx. 1 hour
- ◆ Cover the potatoes in water in a separate large pot. Bring to the boil then turn heat down to a gentle simmer. Cook until a knife inserts easily. Drain and mash with trim milk
- ◆ Put the mince mixture in the bottom of a casserole dish. Spread mashed potato over the top and sprinkle with cheese, then paprika
- ◆ Bake for 45 minutes or until piping hot in the middle. Serve with vegetables.

From:
Full o' Beans Cookbook
: National Heart Foundation

population there were no clear differences in health outcomes.

During various phases of history and in a variety of geographical settings different foods have been the primary sources of nutrients. Thus being able to be flexible and adapt to whatever was available to eat undoubtedly helped our distant ancestors to survive. 🇺🇰



SOURCES:

[HTTP://WWW.FOODNAVIGATOR.COM/SCIENCE-NUTRITION/THE-TREND-FOR-FLEXITARIANISM-CONSUMERS-ARE-REDUCING-MEAT-INTAKES-SAY-DUTCH-RESEARCHERS](http://www.foodnavigator.com/Science-Nutrition/The-trend-for-flexitarianism-consumers-are-reducing-meat-intakes-say-dutch-researchers)

KEY TJ, APPLEBY PN, ROSELL MS. [HEALTH EFFECTS OF VEGETARIAN AND VEGAN DIETS.](#) PROC NUTR Soc. 2006 FEB;65(1):35-41. REVIEW

[HTTP://WWW.FOODNAVIGATOR.COM/MARKET-TRENDS/PLANT-BASED-DIETS-THE-RISE-AND-RISE-OF-FLEXITARIAN-EATING](http://www.foodnavigator.com/Market-Trends/Plant-based-diets-the-rise-and-rise-of-flexitarian-eating)

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The Rock, visit our website at

www.stpeterscaversham.org.nz

The Sister's Home; Luitgard-Solms-Haus

By Alex Chisholm



Sister Luitgard

PHOTO'S: SUPPLIED.

*Epistles
from
Europe*

**Parishioner
Alex
Chisholm
tells of a
special stay
in Germany.**

In some ways it was like stepping back in time. The present building housing the Sister's Home (named after Sister Luitgard, Countess of Solms-Laubach 1873-1954) of the Protestant Deaconess Sisters Order in Karlsruhe-Rüppurr, where I have been privileged to stay when I am in Karlsruhe, was built in the 1970s. The two top floors are kept for patients' relatives, visiting or sometimes newly arrived hospital staff and occasionally paying guests. I have been able to stay there several times due to the good offices of a friend, a *Dekan* in the *Badische Landeskirche* (Protestant Church in Baden).

However the history of the site goes back much further than the 21st century. The work of the sisters—who were mostly nurses—began in 1851 as a response to the social and spiritual plight of the people of Baden, especially those who were ill. The home stands next to the Mother House and Chapel, dividing it from what is now a modern state of the art hospital facility (*Diakonissenkrankenhaus, Karlsruhe-Rüppurr*).

Many of the sisters resident there, though

retired, still wear a uniform with the traditional *Haube* (small white cap). Services are held three times a day in the chapel, and the bells of all the many churches in the area also ring out peels of bells three times a day (*Glockenlauten*)—one of the really lovely aspects of living in, at least this part of, Germany. Although there are not many, if any, nurses becoming *Diakonissen*, nowadays, the hospital, which is an academic teaching hospital, has a school for training nurses. A prerequisite for being accepted for training is the "...motivation to identify with the goals of a hospital with a Christian orientation" and membership in one of the churches which belong to the Association of Christian Churches (*Arbeitsgemeinschaft Christlicher Kirchen* [ACK]). The school is known as the Berta Renner School for Health Maintenance and Care in Illness (*Gesundheits- und Krankenpflege*) and has been in existence for 160 years.

This religious basis to the hospital was apparent in events such as "singing in the Advent" on the first Sunday in Advent. I was able to take part in this during one of my stays there. It involved getting up early enough to

be ready to start singing at 6am. All the students were expected to take part. We were divided into groups, issued with sheet music and torches



Singing in Advent.

(the wards were still darkened) and off we went—up and down stairs, along corridors and through wards singing all the time. That this was happening had been made known so many of the patients were waiting at or near the doors of their rooms and really seemed to enjoy this early morning awakening. ☺



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Looking back



By Ray Hargreaves

The present Saint Peter's—the second Caversham church of that name—was built in 1882. The illustration below is from a postcard printed in

Germany, probably in the decade before the first world war of 1914-18.

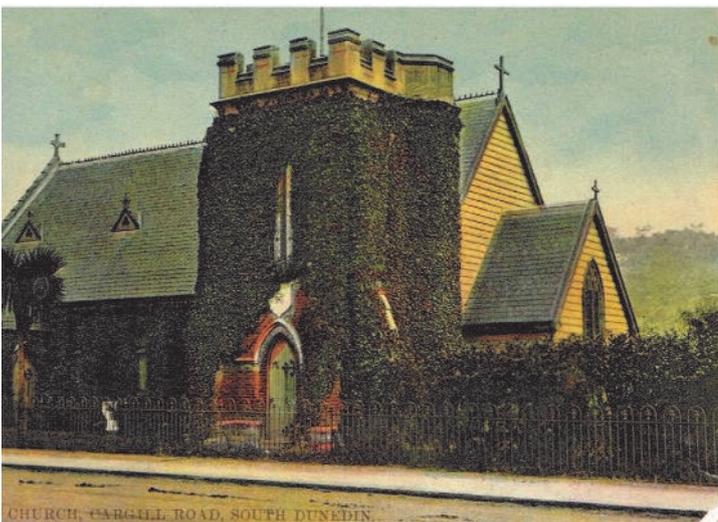
The first Saint Peter's was a

wooden church fronting the main South Road and was erected in 1864. After the present church was built, the first Saint Peter's was sold to the Mornington Anglicans and it served as their church until 1965.

The present building was designed by architect H. F. Hardy (1831-1904), who also designed St John's Roslyn. Unfortunately Hardy did not make sufficient allowance for the weight of the tower on the earth, so it subsided in part before being corrected. A planned spire to top the tower was abandoned.

The foundation stone was laid with ceremony on February 11 1882 and, as was traditional, included publications and coins. Unfortunately no-one today can pinpoint it.

The postcard shows ivy covering the tower. While this may have been planted as a reminder of old village churches in England, it was a mistake as the ivy damaged the brickwork and was removed in the 1940's. Can you spot any other changes from the century-old view of our church? 📷



A postcard of "our church", probably dating from prior to World War One. Note the Cargill Road address.

As we begin to prepare for next year's 150th anniversary of the Parish of Caversham, the time is right to introduce a series of stories on the past of our parish and our district.

Saint Peter's Caversham



www.stpeterscaversham.org.nz
email: 150th@stpeterscaversham.org.nz

Time to begin

2015 marks the 150th anniversary of Saint Peter's Caversham, and according to Father Hugh Bowron, Vicar of Caversham, it is none too soon to start preparations for a proper celebration of that milestone.

To that end, the Vestry has started planning and is keen to hear from people with an interest in any of the many facets of a successful observance; for example:

- ◆ Ideas for functions and activities we might undertake—and assistance with bringing them to fruition
- ◆ Help with identifying and notifying past parishioners and "friends of the parish" so they do not miss out
- ◆ Help with general administration of the preparations and the celebrations
- ◆ Marketing the big event

These and many other tasks will need attention and many hands make light work, so please think about how you can help. After all, this is a once-in-150-year opportunity.

To register your ideas and interest, or to register initial interest in attending our celebrations, email 150th@stpeterscaversham.org.nz or contact The Vicar in the first instance. 📷

Saint Peter's People

returns next month

Regular Services

please consult The Pebble or our website for variations

All services are held at Saint Peter's unless noted otherwise

SUNDAY:	8am	Holy Communion according to the Book of Common Prayer
	10.30am	Solemn Sung Eucharist
TUESDAY:	11am	Eucharist in the Chapel of St Barnabas' Home, Ings Avenue
THURSDAY:	10am	Eucharist
		Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

In March only, 2nd Thursday of the month at 11am. Reverts to 1st Thursday in April

Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

The Rock

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Vestry Notes:

By Ian Condie,
Vestry Secretary

- ◆ Members of Vestry managed to find their way to the meeting on the 19th after their long summer break and settled down to work with a certain amount of cerebral creaking. There was quite a lot to discuss and hear about
- ◆ It has been decided to use wood chips instead of weed mat at the end of the hall and, at a higher level, the old wooden flag pole is to be replaced with an aluminium one thanks to the generosity of a parishioner
- ◆ More than balancing that generosity was the news that our insurance premium is due—a large sum. The Vicar is in discussion with the Diocesan General Manager on the subject
- ◆ An expert will be at the March Vestry meeting to advise us about earthquake strengthening
- ◆ The really exciting items of business were, first, that we will have a Parish Garage Sale next month (March). Second, that next year will be the 150th since Saint Peter's Caversham was founded. Readers with positive suggestions should get in early to avoid the rush.☑



Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

For your diary

Monday nights during Lent (March/April) :

Christian Formation Group meets at 7pm beginning with Eucharist in Saint Peters

Saturday, 1 March : Christian Meditation afternoon 1.30-3.30 pm at Saint Peter's Church lounge. For further information please contact Moira (477 9945) or Joan Dutton (ruthmum@xtra.co.nz or 455 7948)

Thursday, 6 March : Eucharist at Frances Hodgkins postponed to next week

Thursday, 13 March : Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

Tuesday, 25 March : Fellowship social group meets at Lorraine Mitchell's home 23 Tainui Road at 2 pm, afternoon tea and a sales table. Ring Raylene Ralston (455 2389) for transport

Saturday, 29 March :Garage Sale in the Parish Centre

Sunday, 30 March :Parish AGM

Sunday, 20 April : Easter Day

Sunday, 4 May : Harvest Festival celebration

May/June : The Caversham Lectures

Sunday, 1 June : Ascension day

Saturday, 7 June : Pentecost Vigil celebration of the Liturgy of St Basil, followed by a meal

Sunday, 8 June : Pentecost

Saturday, 21 June : Eve of the Feast of Corpus Christi. Liturgy of St Basil followed by discussion and shared meal

Sunday, 22 June : Corpus Christi

Sunday, 29 June : Patronal Festival

Weekend of 12-13 September : Diocesan Synod in Oamaru

2015 : Saint Peter's Caversham 150th anniversary celebrations.

Our flags

By David Scoular

At Saint Peter's, we often fly the St George Cross from the top of the tower. Sometimes people wonder why we are flying the "English flag", but in fact its early use was not as a national emblem. We fly the flag of St George because it is a symbol of Christ's resurrection.

The earliest famous use—and perhaps the earliest widespread use—of the red cross



1430s depiction of Saint wearing a red cross on a white surcoat, by Bernat Martorell.

GRAPHIC: [HTTP://EN.WIKIPEDIA.ORG/WIKI/ST_GEORGE'S_CROSS#ORIGINS_AND_MEDIEVAL_USE](http://en.wikipedia.org/wiki/St_George's_Cross#Origins_and_Medieval_Use)

colour. Indeed, one source reports "13th-century authorities are unanimous on the point that the English adopted the white cross, and the French the red one". Together with the Jerusalem Cross, the plain "George's Cross" is said to have become "a recognizable symbol of the crusader from about 1190".

In the 13th century it "came to be used as flag or emblem by numerous leaders or polities who wanted to associate themselves with the crusades". Amongst these were Genoa and Aragon, and Frederick II used it in his European campaigns of the 1250s after he returned from his crusades. It continued to be used as the *Reichssturmfahne* ("imperial war flag") of the Holy Roman Empire, eventually giving rise to the flag of Savoy and the modern flags of Switzerland and Denmark.

But first of all, the red cross indicated Christians on crusade, doing what they thought was God's work.



The Cross of St George
heraldic blazon: Argent, a cross gules.

Enter St George

Saint George, thought to have been born around 300AD and a soldier in the army of the Roman Emperor Diocletian, became very popular as a "warrior saint" during the Third Crusade (1189-1192). Legend has it that along with St Demetrius and St Mercurius, he miraculously assisted Godfrey of Bouillon, and Richard the Lionheart at the siege of Antioch, on 28 June 1098. There was no association of the red cross with St George before the end of the crusades though. This association probably arose in Genoa, when it adopted the red cross for its flag and George as its patron saint.

Enter England

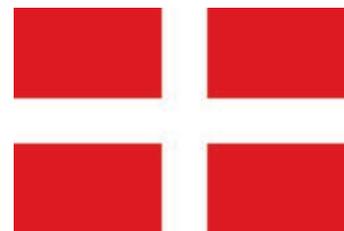
The banner of St George, the red cross of a martyr on a white background, was adopted for the uniform of English soldiers possibly in the reign of Richard 1 (1189-1199), and later became the flag of England and the White Ensign of the Royal Navy.

The flag of St George became the flag of England after 1277, later to be used in the various Union Flags, culminating in what is now generally known as the Union Jack. 🇬🇧



Flying the flag at Saint Peter's, 2014.

PHOTO.: INFORMATION SERVICES OTAGO LTD.



The Holy Roman Empire.



Switzerland.



Denmark.

SOURCES:

COMPLETE FLAGS OF THE WORLD.
DORLING KINDERSLEY LIMITED,
LONDON. FIFTH EDITION 2008

THE CHILDREN'S ENCYCLOPAEDIA:
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